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DR. PORTER'S

# SERMON

BEFORE THE

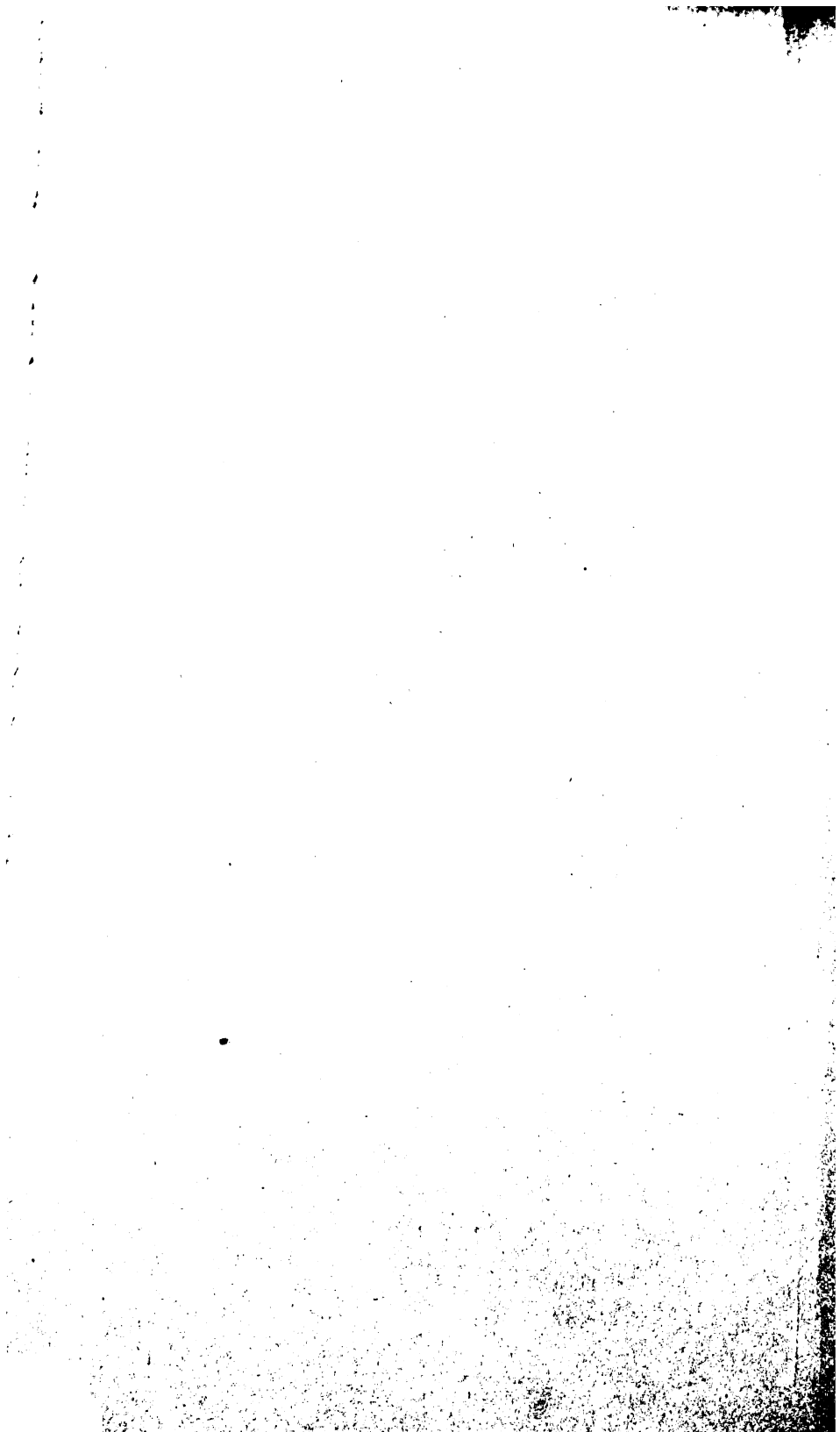
## EDUCATION SOCIETY

OCTOBER 4, 1820.

ANDOVER:

PRINTED BY FLAGG AND GOULD.

1821.



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# SERMON,

DELIVERED IN BOSTON,

ON THE ANNIVERSARY OF THE

AMERICAN

## EDUCATION SOCIETY

OCTOBER 4, 1820.

BY EBENEZER PORTER, D.D.

BARTLET PROFESSOR OF SACRED RHETORIC IN THE  
THEOLOGICAL SEMINARY, ANDOVER.

ANDOVER:

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1821.

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## SERMON.

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MARK XVI. 15.

AND HE SAID UNTO THEM, GO YE INTO ALL THE WORLD, AND PREACH  
THE GOSPEL TO EVERY CREATURE.

**T**HE original command of our Lord to these same preachers was ; “ Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : but go rather to the lost sheep of the house of Israel.”

The reasons for this restriction have now ceased : the command is, “ Go ye into all the world :” the preaching of the gospel must not be confined by territorial limits. The opportunity to hear, and the obligation to obey its calls, must be extended to men of every nation and condition.

But on *whom* does this command to evangelize the world, this command so explicit, so intelligible, so authoritative, on whom does it fix its claims ? In the first instance, certainly it was addressed to the Apostles ; but, as certainly, the requisition of the risen Saviour was

not *limited* to them: for that these eleven men should personally preach the gospel to every human being, or even to every nation, was manifestly impossible. That their successors in the ministry, and indeed, the future church collectively, were also included in the injunction of the text, is perfectly evident from the promise which follows, according to Matthew, "Lo I am with you, not to the close of *your* life, but *always*, even to the *end of the world*." These men were addressed as pioneers of the Christian cause. Their ministrations, including their public discourses, and especially their *writings*, were designed to be the pattern of preaching, and the standard, of faith, in all subsequent ages. Through them, the divine, omnipresent Saviour, promises to be *with all* his faithful servants; and by his protecting providence, and sanctifying Spirit, to guide and prosper their efforts, in the great work of converting the world to himself. We are prepared then to inquire;—Why the *Gospel* should be published, as the appropriate instrument of accomplishing this work?—Why it should be published, to *every creature*?—And by *what means* it is to be published?

FIRST, Why is the *Gospel* to be published?

The short reason is, that it reveals the only remedy for the maladies of a ruined world. Is it necessary that man should know the character and laws of his Creator, before he can love and serve him in a proper manner? Where and how is he to gain this all important knowledge? From the exercise of unassisted reason? The

heavens indeed "declare the glory of God, and the firmament his handy work;" but in vain do these rolling orbs shine around him whose moral vision is extinguished by sin. The "light shineth in darkness, and the darkness comprehendeth it not."

Shall he go to the temples of paganism, and ask, *what is God?* A block, a reptile, or perhaps the image of some fabled sage or hero, once a monster of depravity, is presented to him as an object of divine honor and adoration; while the deity, the priest, and the worshipper;—the altar and the incense, are distinguished by the same character of impurity and pollution. But let him come to the Gospel for instruction, and here he learns that, "God is a spirit;" a holy, unchanging, eternal Spirit;—"and they that worship him must worship him, in spirit and in truth."

Does fallen man need to be taught the obligations of duty, which bind him to his Maker, and his fellow men? Whence shall he derive this instruction? The code of Zoroaster, indeed, taught the Persians many valuable precepts, borrowed from the sacred books of Moses, and mingled with his own absurd inventions. But the Persians were notwithstanding, and still are, a selfish, base, and faithless people. The Eleusinian mysteries, and the Sibylline oracles, adapted as they were, by the show of religious rites, to impose upon popular credulity, tended in no measure to purity of morals, but altogether to impiety and profligacy. And what did the ethics of Aristotle and Epictetus accomplish, in coun-

tries distinguished above all others, by genius and refinement in arts? They did nothing worthy to be named, in stemming the current of malevolent passions, and the general corruption of manners. Facts illustrating the same principle meet the eye, wherever it turns on the Pagan world. The modern Asiatics, as you know, are addicted to inhumanity, perfidy, and abandoned licentiousness. Their *religious ceremonies* are horribly abscene and bloody; such as "it were pollution to describe," in a Christian assembly.

The best systems of morals framed by men are vitally defective, in their influence on human conduct. They aim only at restraint and mitigation of evil propensities, and that by motives adapted to cherish the evil principles from which they spring. But the Gospel aims to *exterminate* these principles. It aims to renovate and sanctify; to produce good *morals*, by producing good *men*, and making every action stand in immediate relation to a perfect law, and an eternal retribution.

Still more, when we take into view the immortal destination of fallen man, and ask, does he need a Saviour?—the infinite importance of the Gospel appears as the adequate, and the only remedy adapted to his case. Where else can he find the revelation of such a Saviour as he needs? Ancient sages and oracles are silent here. The schools of philosophy never struck out one ray of light, to twinkle on the darkness that lies beyond the grave. But in the blood of Christ forgiveness and salvation are proclaimed to guilty men. His cross, while

it exhibits the divine perfections in a blaze of glory, is the radiant point from which hope beams on a dying world.

The Gospel then should be published to men, as their *only* guide to duty and salvation. This prepares the way for a brief reply to our

SECOND enquiry, why should it be published to *every creature* ?

All are ruined. I cannot dwell on the proof of this point. Show me the man that is not a sinner, and I admit that he does not need the restraints, the instruction, and the salvation which the Gospel has provided. But shall we acknowledge that every human being shares in the moral ruin of the apostacy, that he is destined to an eternal existence, that he can be ransomed only by the blood of atonement; and yet can we doubt whether he needs to be made acquainted with the Gospel ? Surely the consistent Christian, wherever he is, must desire that a knowledge of the only Saviour may be extended to every one of his fellow men ; and to produce this result, no practicable efforts on his part will be wanting. Is the Hottentot immortal ? Is he the certain heir of happiness or misery hereafter ? Is his only chance for heaven suspended on an interest in the blessings of the Gospel ? And is it possible that you may be instrumental of sending him the Gospel ? Decide these points, and there is no room to hesitate as to your own duty. It must not be said that an immortal being, the object of your Christian benevolence, shall perish be-

cause you have not benevolence *enough*, to lift your finger for his salvation.

Let not apathy or parsimony seek a refuge, in the interfering claims of foreign and domestic missions. Genuine, expansive benevolence perceives no such interference. The conversion of the world, I know, is a subject so vast, that only some single part of it can be regarded, at one time, in the conceptions and efforts of a finite mind. The laws of our being, therefore, furnish some apology for the too limited views, which good men often indulge. Here is an ardent Christian, who surveys the moral desolations of his own country, till his heart burns within him, and he honestly feels that, while the laborers for this mighty harvest are so few, not *one* can be spared for any foreign service. There is another, whose eye steadily and long fixed on the wretched heathen, has wept over their miseries, till he as honestly feels that *every* minister in christendom ought to go, in pity to these perishing souls, and carry them the gospel. In respect to temper and motive, both are right; in respect to expediency and practical results, both are wrong.

Doubtless the spiritually destitute, who are near us, demand our commiseration, before the *equally* destitute of any remote region; because the very fact that they are *near*, implies peculiar obligation on us to know and feel, as well as peculiar opportunity to relieve their wants. At the same time, we must admit as axioms, that a soul in India is as precious as a soul in America;

that we must begin the work of salvation there, without waiting for its completion here; and that every effort we make for its advancement in heathen lands, accelerates its progress in our own.

While you desire then, the universal spread of the Gospel, do you ask, how shall I direct my charities and personal influence, in any given case, so as best to promote this object? I answer: act as one who *really desires* its promotion: act from the clearest light you can obtain: at any rate, act from *motives*, which God and conscience will approve.

We proceed in our

THIRD inquiry, by *what means* is the Gospel to be published through the world?

God, the supreme agent, will accomplish this, by the instrumentality of the Bible, and of preaching. The combined agency of the church is requisite to the operation of both these instruments. Christians in general may contribute directly to multiply copies of the Bible. And this charity, which has marked with unprecedented lustre the commencement of the nineteenth century, has proceeded with a success so splendid, as almost to cast into the shade every other achievement of benevolence. Are we in danger then, of feeling too *much* the need of Bibles? Certainly there would be no reason to apprehend this, if our zeal were increased a hundred fold. But we are in danger of feeling too *little* the need of living preachers. If fifty thousand Bibles were sent to the pagans in our western wilds, without the

agency of living instructors, not one of these Bibles would ever be read.

In preaching the Gospel, however, the church collectively cannot engage, except through the medium of those who are regularly called and prepared for the work. Hence *Missionary* establishments arose, designed to support religious teachers among those who were not able, or not willing to furnish such support themselves. Want of *funds* for this object, was the chief difficulty apprehended, at the commencement of this work. In its progress, want of *preachers* became in fact, the great and alarming obstacle to be surmounted by Christian enterprise.

Hence *Education* Societies arose, designed to give pecuniary aid to pious young men, whose own resources were inadequate to the expense of their studies, preparatory to the ministry. Before this period, here and there an illustrious Christian had endowed a theological professorship, in some favorite college, as an auxiliary to the church ; or had contributed relief to the necessities of some favorite theological student. No society, established expressly for the purpose above mentioned, existed within my knowledge, till the year 1810. The subject gradually gained upon public attention. In 1815, a few pious young men, in this town, proposed to unite their efforts in aid of some *single* charity student. This led to prayer, and reflection, and consultation more extensively ; and gave rise to the *American Education Society*, which, in five years, has aided not *one* student mere-

ly, but more than *two hundred and fifty* ; and which is calculated on the broad plan of extending assistance to proper candidates, in every state, and of every Christian denomination. This Society exhibits no equivocal character. Combining genuine liberality with the simple integrity of evangelical principles, it has been extensively hailed by good men, as worthy to be ranked among the noblest institutions, to which the enlightened piety of this age has given birth. If it were necessary to say that its conduct hitherto, has fully corresponded with its early professions, I might affirm this with great confidence, having, from its commencement, been associated, in all their measures, with its Board of Directors. In examining candidates, evidence of “piety, promising talents, and real indigence,” has been deemed indispensable. But the question, I presume has never been put to any such youth ;—“To what religious denomination are you attached ?” This is proof of real catholicism, such as no similar society in the land has exhibited. *Five* denominations have shared harmoniously in the benefit of funds, nineteen twentieths of which, probably, were contributed by *one* denomination. I might say more: excepting one recent instance, the result, as I trust, of misapprehension, the Directors of this Society, have escaped all imputation of sectarian partiality ; and this too, while the jealousy of sectarian feeling, still too prevalent in many minds, has been slow to credit the sincerity of views, so far above the standard to which Christians have been accustomed.

Besides the Branches and Auxiliaries of this important institution, kindred Societies have arisen, and come forward with laudable zeal, and with various success, in this good work.

But, are all these efforts necessary? Every one claims, and ought to claim the right of judging for himself; because conviction must be the basis of efficient action. We appeal then, to facts; to facts indeed, many of which are already familiar to intelligent Christians, but which, notwithstanding, need to be often repeated.

The whole number of missionaries, now employed in spreading the gospel among those who are unevangelized, is about 360, or less than one to a million and a half of souls. Asia, which contains more than half the population of the globe, has only about one Christian teacher to five millions of souls. We take for granted that it is *our* duty to assist in evangelizing these regions:—but to what extent? Shall we say that in this country one preacher to a thousand souls is indispensable; and in those countries one to 20,000 is sufficient? Here, Bibles, Tracts, scattered Christians, and Christian institutions, are potent auxiliaries in promoting the work of salvation. There, the missionary gropes alone, in a starless night, and a trackless wilderness, unaided by those collateral means of instruction, enjoyed in Christian countries. Three hundred preachers for the United States, or *one* for Boston, would be a more

adequate supply, than one to 20,000 pagans. But say one to 20,000. By a fair average on different parts of Christendom, it is our proportion to furnish, at least, 2,000 missionaries, for the heathen.

And how stands the account with our own country? In describing the moral state of its extended population, common justice, and the intrinsic delicacy of the subject, demand great care and accuracy. Statements false, or doubtful, or exaggerated, produce mistake abroad, and resentment at home. But because falsehood should not be uttered, may we not speak truth? Or because truth is not to be spoken indiscreetly, may we not speak it at all? What if a hundred thousand of our countrymen in one region think it no calamity to live without Christian institutions?—is it then no calamity?

But we are pointed to large districts where open vice has given way, within a few years, to religion and good order. Has the moral wilderness then transformed itself into a fruitful field, without the effort of Christians? Or have Christians acted without first seeing that effort was demanded?

We are told that our new settlements are every year rising in their moral prospects. So, we trust in God, are the heathen. But *how*? If Horne, with trumpet tongue, had not roused the slumbering church;—if Buchanan had not lifted the pall of death, that covers the millions of India, your Millses and your Warrens would never have set foot on pagan ground.

Permit me then to add a few well authenticated

statements, to those already published in the documents of this Society,

In the report of the Hampshire Missionary Society for 1819, the Rev. Aretas Loomis, their missionary, after a year's labor in Randolph county, Virginia, gives a detailed view of facts, from which I extract this one sentence. "Should Beverly be made the centre of a circle whose radius is one hundred miles, it would not include probably more than *three*, or at the most *four* well educated ministers of the gospel." That is, about one such minister to 8000 square miles. Do you say this region is a mere wilderness; and its few inhabitants are instructed by zealous, faithful, though illiterate teachers? I answer, it is the same region concerning which the Rev. Dr. Hill, of that state, had before told us, having given ample credit to the ministers who are on the ground,—“Here are 180,000 people, who are absolutely *without* religious teachers, of *any sort*.”

The Trustees of Connecticut Missionary Society published last year, a letter from Rev. Orin Fowler, their Missionary, which says; “In the state of Indiana, there are now about 200,000 inhabitants; and in the state of Illinois, about 70,000, exclusive of Indians. There is not a Presbyterian minister, that has a pastoral charge, in either of these states.” According to his expectations, however, I believe two are since settled in the former.

I will add one more statement, made a few months since, in the city of Charleston, equally surprising and

distressing to the respectable assembly to whom it was made.

In twelve civil districts of South Carolina, some of which are populous, and overflowing with wealth, there are, as nearly as can be ascertained, about 230,000 souls, including whites and coloured people. In this extensive territory, there is not one Congregational preacher ; but one Episcopal ; two Scotch ; and five Presbyterian. 25,000 people, in these districts, may be supposed to have religious instruction, more or less constantly, from Baptist and Methodist preachers. About 4,600 more, perhaps are connected with all other denominations ; amounting to 29,000 thus supplied, and leaving 201,000 souls, not regularly connected with any Christian denomination.\*

These facts, superadded to those already made public, strengthen the painful conviction of my mind, that if the moral state of our vast interior were but thoroughly investigated, it would be found far more gloomy than we apprehend. But if all the people of these destitute regions were ardently attached to a preached Gospel, they would still, to a great extent, be destitute, from necessity. Of the 11,000 well qualified preachers needed as an adequate supply for the United States, we have actually less than one *fourth* part. The increasing deficiency of such preachers, is owing to two causes. One is, a relative decrease in the number of

\* See Note A, at the end.

ministers; that is, their number does not increase in proportion to the increase of population, or of literary men. At the commencement of the last century, more *than half* our college graduates became preachers; at the commencement of the *present* century, only *one* in *six*.<sup>\*</sup> The other cause of this deficiency, is found in a fact hitherto unprecedented in the civilized world;—I mean the rapid settlement of new regions, by a sparse and still spreading population. The wilderness, which last year had scarcely been visited by a human being, is this year occupied by hardy adventurers: and forests, which have stood, while a hundred generations of men have passed away, yield to the cultivation of the axe and the plough. Hence one minister to 500 souls will be needed, over at least one half of our immense territory, for a century to come.

With these facts in mind, look forward twenty years. By the year 1840, our population being nearly doubled, and a new generation of ministers being necessary to succeed those now on the stage, we shall need 22,000 ministers; and, including our dividend of 2000 missionaries, the total will be 24,000.

During the next twenty years, the number of pious students, who in one way and another, will have the means of defraying the expense of their own classical education, may be sixty five annually. The funds provided by charity, for permanent use, in our academies,

\* See Note B.

colleges, and education societies, may support fifty-five more ; making 120 annually. Allowing, as has been common in these estimates, that one half as many more will somehow become qualified for usefulness, without the aid of colleges, we shall have 180 annually, or 3600 in twenty years : leaving the church to provide, within this period, for 20,400 more, at an expense, which we will say is half a million of dollars annually. Can this expense be borne ? I answer promptly, it *can* ; and that without proving oppressive, or even *inconvenient* to any one.

The practicability of this may be demonstrated from the tax we pay to a single vice ; though we do not expect from any vice, a voluntary contribution to the Lord's treasury. No sober man probably will doubt that nine tenths of the expense for *ardent spirits*, in this country, is worse than wasted. But give us only one *half* of this expense, for *two* years, and we have a permanent fund forever, with an annual income of two millions of dollars ! yes, give us this small proportion of what it costs, to fill our streets with drones and vagrants, our prisons with culprits, our hospitals with lunatics and beggars, and we have four times more than we need.

Let conscience enrol the Christian families of the land ; and lay its assessment on those luxuries of the table, of dress, furniture and equipage, the retrenchment of which would be cheerfully made for any great temporal object, and the sum is raised in another way. One tenth part of the sacrifices to which the fathers of this

town, and of other towns to a great extent, submitted with prompt alacrity, in days when the stamp tax, and the tea tax, and the Boston Port Bill called for the spontaneous resistance of freemen; would fill the treasury of Christ to overflowing. Surely brethren, Christian benevolence ought to be as operative a principle as patriotism. And yet I fear that very few, even among those who bear the Saviour's name, have denied themselves, or have regarded it as a serious duty to deny themselves a single personal comfort, for the promotion of a cause, to which their undivided affections, and energies, and resources ought to be supremely devoted.\*

\* On this point, it is with much gratification that I quote a few thoughts from the excellent John Newton, addressed to a young friend recently married. "For the most part, we take care first to be well supplied, if possible, with all the necessities, conveniences, and not a few of the elegancies of life; then to have a snug fund laid up, against a rainy day, as the phrase is. And then perhaps we are content to bestow a pittance of our superfluities for the love of Christ. But it may be asked, would you show no regard to the possibility of leaving your wife or children unprovided for? Quite the reverse. If you had a little money to spare, would you not lend it to me, if I assured you it should be repaid when wanted? I can point you to better security than I could give;"—even the promise of God to provide for those who humbly trust in him. "Say not, if the Lord would make windows in heaven, this thing might be. I tell you, my friend, he *will* make windows in heaven, turn stones into bread, yea, stop the sun in his course, sooner than he will suffer those who conscientiously serve him, and depend upon him, to be destitute.

"But if, after all, prudence will be heard, I counsel you to do these two things. First, be very certain that you allow yourselves in nothing superfluous. You cannot, I trust, in conscience, think of laying out one penny more than is barely decent; unless you have

In some instances, *mechanics* have each set apart the avails of a half-day's labor of one person, in every month, as an offering to Christ. But let all this highly important class of our citizens devote one *hour* a month to the same purpose, and this alone would be an ample provision for the object before us.

Among Christian *farmers* the practice is recently begun of consecrating some portion of a field, to be cultivated for the purposes of religious charity. Others have made a similar consecration from their flocks. Now if all the farmers of the land would annually dedicate a *lamb*, or the product derived from one *quarter of an acre* of his ground, to Him who blesses or blasts the labors of men; and who could sweep away the hopes of a year by one hail storm or inundation; it would furnish, without aid from any other source, an income double in amount to the sum contemplated.

Two hundred thousand persons perhaps, in this country, may be supposed to *unite in prayer for Zion's prosperity, on the first Monday of each month*. What can be more reasonable than that every one should carry to this hallowed season of devotion, *something* for the treasury

another penny" for Christ. "Then secondly, let your friends, who are in good circumstances, be plainly told that, though you love them, prudence, and the necessary charge of a family will not permit you to entertain them, no, not for a night. What! say you, shut my door against my friends? Yes, by all means, rather than against Christ. If the Lord Jesus were again upon earth, in a state of humiliation, and he and the best friend you have, standing at your door, and your provision so strait that you could not receive both, which would you entertain?"

of the church? Let it be an offering, which, on the death bed, conscience will certainly say is not excessive. Let it be one dollar, or one cent, as "the Lord hath prospered him;" and the revenue, would unquestionably, surpass that which all our great charitable societies have hitherto received. This is a fifth way, in which the claims that we advance this evening might be answered, without the least imaginable inconvenience to any one.

In many towns, *young men*, have associated with an honorable zeal to promote this object. In the United States, others, of this age, to the number of one million, might do the same thing. But let only *half* of these young men come forward, annually and give, I do not say the amount of what they are accustomed to spend during the year, on objects of no value; but what they are accustomed to spend on *one hour's amusement*, and we need no other charity;—the thing is accomplished in a sixth way.

Among the four and a half millions of *females*, of different ages, which our population may be supposed to contain, two millions might aid this object, to a small amount. Let each of these, by a little increase of economy or industry, or by retrenching some trivial article of food or dress, give twenty five cents, annually, and the thing is done in a seventh way.

An eighth resource is large benefactions of the wealthy. Fifty individuals doubtless might be found, who could, with perfect ease establish thirty scholar-

ships each. One hundred others, probably might with equal ease, establish *ten* each:—five hundred others, *two* each ; and one thousand others, *one* each.

Two thousand scholarships more might be established by associations of different persons. These scholarships would furnish 19,500 preachers, in the twenty years ; and the residue might be readily furnished by minor collections.

As the millennium approaches, other Thorntons will arise, and secure an immortality in two worlds, when they are dead, by rescuing from obscurity other Buchanans, to shine in the holy ministry.\*

A ninth resource is one that cannot fail. We have about four thousand Christian churches, which, on an average, might carry forward each one student. This would go far towards furnishing the proposed supply, estimating each church to consist of one hundred members, paying one dollar each. But how many Christians are there, who could give, without the smallest inconvenience, fifty, or one hundred, or five hundred dollars, annually, to excuse the aged and sick, and to cover the remaining exigency.

Here, we must be allowed to hope is a permanent, unfailing ground of reliance. Many others may refuse, but they who are united in the sacred bonds of the church, *cannot, must* not stand back, in this cause. Nay, when they understand the subject, they *will* not. I

\* See Note C.

know one church, which I am informed, supported the last year, six charity students, while its pastor supported a seventh. I know other churches following hard after this noble example.

These nine ways, in either of which the object might be accomplished with ease, I have briefly mentioned to silence the plea of extravagant and insurmountable expense. Let us feel the subject, and the work is done. It is no time to shrink from such an enterprise on the ground of expense. Let Christendom, that has so often sweat under the tug of war, to gratify the whim of a few madmen, let this same Christendom, blush at the fact, that nearly half the burden of modern missionary efforts, till within a short time, has been borne, and that without a murmur, by the feeble band of Moravian brethren. These faithful servants of the church, have acted like men in earnest. And men in earnest never shrink from sacrifices and efforts to attain any object, which they deem even of great temporal concern. See Europe called to rescue her ancient rights from the grasp of the modern Phillip. The achievement is vast; the call is loud. Europe awakes,—rushes to arms. From the snowy cliffs of Russia, and from the shores of the Baltic, her hardy sons swarm on the hills of Leipsic, to mingle in the uproar and carnage of battle ;—and again they renew the deadly conflict on the plains of Brussels. Did the civilized world demand, in this case, that her statesmen should scrupulously calculate expense? Yet one battle of Waterloo cost more money, than all

the efforts of Christian benevolence have cost this century. Oh, when will the soldiers of Emanuel feel, that the time *is come* for intrepid, undivided, unremitted effort, to rescue a world from eternal bondage and death!

Brethren, the great question that now meets the church, at the threshold of every new enterprise is, "where shall preachers be found?" From the Atlantic to the Mississippi, and from St. Lawrence to the gulph of Mexico, Missionary societies, and vacant churches, are beginning to turn their eyes to you, and repeat the question in a thousand forms, where shall missionaries be found?—Where shall pastors be found? Yes, they turn their eyes to *you!* and need I say that thousands, of whom you have never heard, will read the report of your proceedings today, with an interest of which you have little conception; and will ponder it as a document, which must give new ecstasy to their hopes, or new intensity to the sadness that oppresses their hearts.

Would you estimate the strength of your obligations from the light of this subject? Then think of that little church, transplanted to the wilderness, with its pastor; not as they fondly trusted to rejoice in his labors, but to weep over his untimely grave. The beloved man, their guide and counsellor, is laid in the dust. Year after year, they sigh and hope for some other ambassador of the cross, to take his place, and save their little Zion from extinction, but pray and hope in vain.

Oh, could they have one such sabbath, one such season of communion, as you enjoy !

Or to make the case more specific ;—think of that Christian mother, lately removed from the full light of religious institutions, into the darkness that spreads its gloomy shades beyond the western mountains. Denied the privilege of mingling her sorrows with kindred souls, she sits and grieves alone. Her husband and sons released from Christian restraints, are daily ripening to be outcasts from God. The sabbath returns, but where are its wonted joys ? No temple is there,—no messenger of salvation. No song of Zion ushers in this blessed morning. The wind roars through the tall pines, that encompass her cottage, where the voice of devotion has never been heard, except in the whispers of her broken heart. There she clasps to her bosom the object of her tenderest affections, and mourns at the prospect that her infant will never be dedicated to God, by a pastor's prayers ;—will never be baptized, except with its mother's tears.

Are these fictions ? Could you listen, for one half hour, to the lamentations of these dear, solitary, famishing children of God, dispersed over the west and south, you would feel, with overwhelming interest, the purpose for which you are assembled this evening ; and would pronounce every heart, that does not throb with the same sacred emotion, to be made of insensibility itself.

Finally, in deciding on the claims of the object for

which I plead, think of our dear brethren in pagan lands, whom our plighted vows, and all our obligations as Christians demand that we shall never forget. The precious young missionary, who tore himself from all the endearments of his native country, in pity to the heathen, pants under the accumulation of his labors, and the oppression of a sultry climate, till he sinks into an early grave. His mourning associates, themselves faltering with exhausted strength, cry to God, and to you for help. Yes, like the dear, lamented MILLS and WARREN, our faithful missionaries, who have gone "far hence to the Gentiles," laden with our prayers and benedictions, are dying men. I ask you then, this evening; in the name of God, I ask you, shall others be raised up to enter into their labors, when they are dead?—or shall the lamp of salvation, which they have lighted, soon become extinct, and the night of death reign, with unbroken empire, over the pagan world!\*

\* Of about thirty Missionaries to the heathen, now labouring under the direction of the American Board, nearly all, in different stages of preparation for their work, were *charity students*. Without the aid of Christian beneficence, a number of these excellent men must have been absolutely excluded from the sacred office. In contemplating the subject of the preceding discourse, is it possible for the churches to overlook such a fact?

An English lady in Paris, after entreating her American correspondent to send her a few copies of the Tract entitled, *The conversion of the world*, exclaims; "Only 30,000 Missionaries demanded, to preach to the whole world! Why, any petty prince in Germany can furnish a greater army: and shall the great CAPTAIN OF SALVATION hold up his standard in vain? No!—May the Country which gave birth to a MILLS, multiply such sons by hundreds, and by thousands." American Christians! the great, leading society established to "multiply such sons," has almost doubled its list of beneficiaries, in two years; while, within the same time, its *monthly income* has sunk, from more than *two thousand*, to less than *two hundred* dollars!! Read this note again, ye friends of Zion, and say, what is to be done?

## NOTES.

NOTE A. The more particular view of facts, as exhibited at Charleston, included the following specification. In Pendleton District, there is but one Presbyterian minister. In Union, but one. In Laurens and Newbury, two Presbyterian, and two of the Scotch Seceder church. In the four districts of Chesterfield, Darlington, Marion, and Marlboro', there is but one Presbyterian preacher; and only one half of his services are performed within these limits. In these four districts, there is not a single regularly educated minister of any denomination. In four other Districts, viz. Edgfield, Lexington, Orangeburg, and Barnwell, there is not one Presbyterian, Episcopal, or Congregational minister. In 1810 the whole population of these districts was 190,312. To estimate it now at 230,000 is allowing only half the average increase, that has been usual in our country at large. The preceding particulars are predicated on the documents furnished by Messrs. BASCOM and WHEELER, Missionaries of unquestionable character, who lately traversed the interior; and on information derived from other respectable sources. The Baptists and Methodists have done more probably, than all other denominations, to preserve the people of the above districts from a total indifference to Christian institutions. It gives me great pleasure to say that in both these denominations, there are intelligent and excellent preachers, who deserve much commendation for their zeal and fidelity. The number of persons connected with their societies, in the districts alluded to, is given according to the best estimate that could be made, from their printed minutes. Still the sources of information, on this point, are defective. The statement does not profess to be, nor does its object require that it should be perfectly accurate.

Before this subject is dismissed, however, it ought to be said, that a new era seems to be opening on this interesting region. The friends of Zion, in Charleston and its vicinity, long distinguished for the honorable liberality, with which they have regarded general objects of benevolence, are turning their attention to the spiritual wants of their own interior. The missionary efforts recently commenced, and about to be prosecuted, as is understood, with increasing vigor, during the present year, promise the most favourable result. The smiles of Providence on similar efforts, in other quarters, encourage the most sanguine hopes, in this case. To mention but one example.

Ohio, where a few years since, missionary operations were begun, and that entirely at the expense of distant Christians, has now a board of Missions under the direction of its own Synod, which employs *twenty missionaries*. The hope is devoutly to be cherished that the upper country of SOUTH CAROLINA, at no distant day, may be as much distinguished for attachment to Christian institutions, as it is for the mildness of its climate, the fertility of its soil, and the richness of its products. If to the natural advantages with which God has blessed this people, he shall be pleased to add the sanctifying influences of his gospel and his Spirit, they are doubtless destined to become a great and prosperous community.

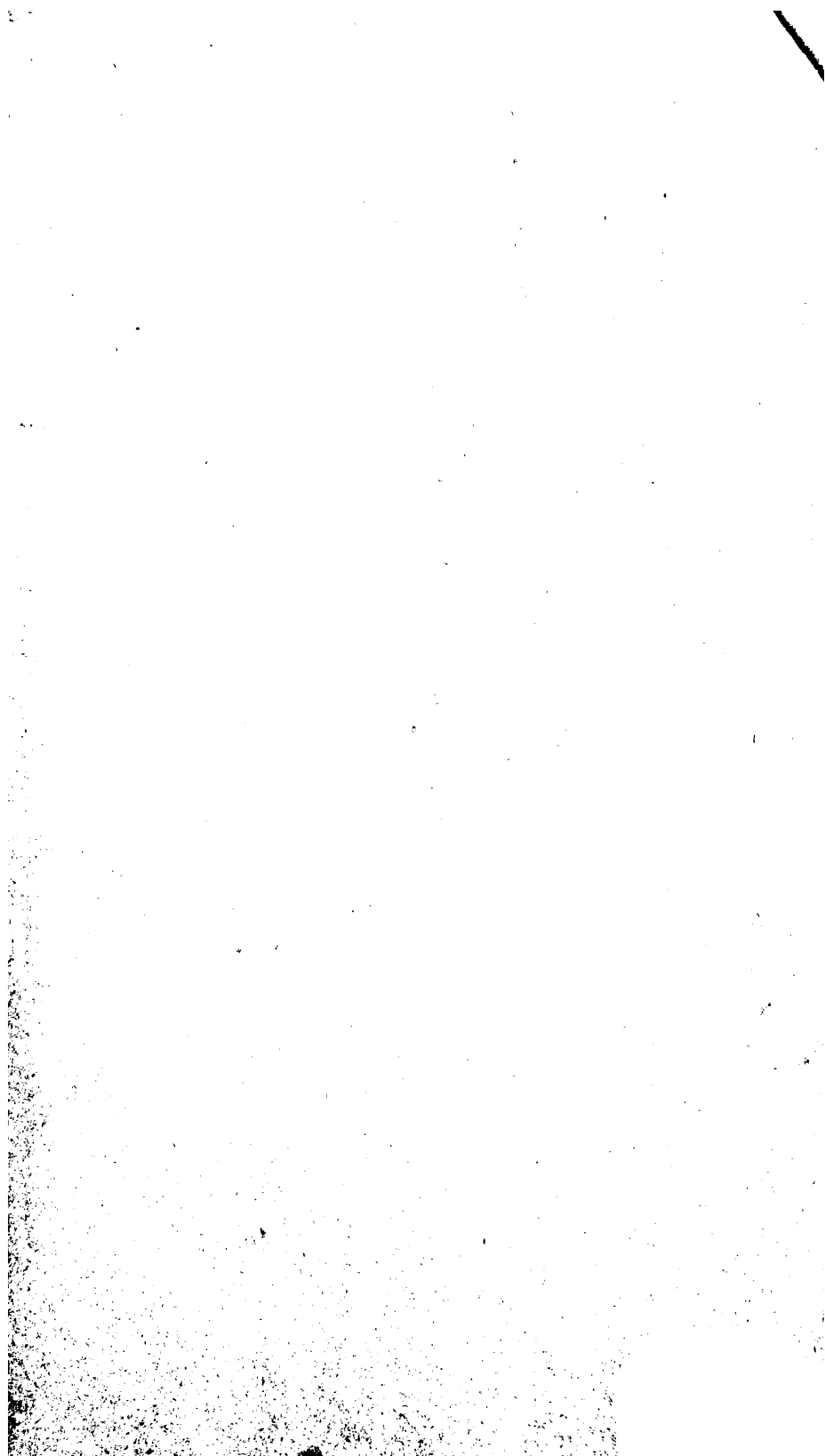
NOTE B. The following Table is reprinted from the Third Report of the American Society, as presenting, at one view, a state of facts not to be forgotten by the Christian public. It shows, in four distinct periods, the number of graduates, and of ministers, educated at the principal Colleges of the country.

TABLE.

Periods.	Whole number of Grad.	Number of Min.	Proportion of Min.	
100 years from 1620 to 1720*	814	436	1-2 <sup>+</sup>	The colleges included in this period are Harvard & Yale from their establishment.
50 years from 1720 to 1770	3197	1135	1-3 <sup>+</sup>	The colleges included in this period are Harvard & Yale for the whole period, and Princeton, Columbia, and Brown from their establishment.
40 years, from 1770 to 1810	7103	1418	1-5	The colleges included in this period are Harv., Yale, Princeton, Columbia, and Brown for the whole period, & Dartmouth, Carlisle, Williams, Union, Bowdoin, Middlebury and S. Carolina, from their establishment.
10 years, from 1800 to 1810	2792	453	1-6	The colleges included in this period are the same as in that immediately preceding.

\* For 18 years of this period no college was in existence. Harvard was not established before 1638.

NOTE C. To the benevolent man, who thinks on the brevity of life, and mourns that he has done so little in the service of his Saviour, the anticipation of living and acting for the church, after he is dead, is in no small measure consolatory and grateful. President Edwards saw great good result from his labors, while he lived; but the influence of those labors, since his death, has perhaps been a hundred fold *more* important to the world. Christian reader, let me ask you to dwell a moment on this delightful subject of contemplation. Let me suppose, that *your* only means of posthumous usefulness is *property*: that God has given you seventeen hundred dollars, which you do not absolutely need for common purposes; and, as a greater blessing still, has given you a heart to consecrate it to himself. You lay the foundation of a Christian scholarship. By aid of this, in ten years, a well furnished preacher enters the ministry. He becomes pastor of a church. He labors twenty years for Christ. In this day of mercy, it is no extravagant estimate, that he may be the instrument of salvation to two hundred souls; and each of these souls as valuable as yours, which cost the agonies of Calvary. Say, when this pastor shall meet you in heaven, with these heirs of glory, ransomed by means of your liberality, will you wish that you had employed that money in constructing a theatre, or in ornamenting the gate-way of a crumbling edifice, to be your lodging place for a night? But this is not all. At the end of thirty years, you will have given three or four ministers to the church, each of whom, besides the direct fruits of his own labours, may be expected, at a moderate calculation, to seek out and bring forward, once in five years, a new laborer for Christ; and each of these again, in succession, may contribute to perpetuate this series of services, in accumulating ratio, to the end of time. These data, may assist you to compute, how many representatives, (should you die in thirty years,) you will leave behind, to aid the work of salvation: and what will be their numbers, and the probable results of their labours, for a century after you are dead. Go through this process; and then determine in what way could you vest the same sum, on so productive an interest? Apply the same principle to any sum, great or small; and you find a nobler use of arithmetic, than that of the counting-house and the exchequer. Wealthy Christian; in making arrangements of property, preparatory to your death bed, think of this.









## Date Due

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## Date Due

A large, stylized handwritten letter 'S' is drawn in black ink on a white background with a light gray grid. The 'S' is formed with a single continuous stroke, starting from the middle of the left edge, curving upwards and to the right, then looping back down and to the left, and finally curving back up and to the right to end near the top center.

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